

The Anti-Slavery Bugle.

MARIUS H. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

EMILY ROBINSON, Publishing Agent.

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THE ANTI-SLAVERY BUGLE,

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We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion, to be addressed to MARIUS H. ROBINSON, Editor, All others to EMILY ROBINSON, Publishing Agent.

THE BUGLE.

DEFERRED ARTICLES.

Southern Convention.

The North Carolina Whig Convention decided for Fillmore and Graham, for the Presidency, as their choice with a pledge to go for the Nominee of the party. They also voted their disapprobation of Kossuthian intervention, and the giving away of public lands, and declared their "cordial and immovable attachment to the Constitution and the Union."

The Missouri Whigs also decided for Fillmore, and uttered their firm attachment to the Union, and deprecated the continued agitation of the slavery question in Congress.

The Union Party Convention, of Ga., resolved to give no support to any candidate, unless the Convention nominating him, shall declare its acquiescence in the Compromise measures, and its determination to consider them a finality. That they would defer action in regard to the Presidency, till after the meeting of the Baltimore convention, when another Union convention is to be held at Millidgeville.

Run Suppression before Whig Success.—The Tribune speaking of the defeat of the Whigs in Connecticut, says:

"We cheerfully admit that with regard to this contest we were for the Maine Law first and for the Whig cause next, as we shall be with regard to all Legislative elections till the Run question shall have been settled; but we maintain that the coolest, the most impartial judgment must unite in this conviction."

Well said for the Tribune. Why will it not extend the principle—say Emancipation first, and the Whig cause next. Will not the coolest and most impartial judgment unite also in this conviction?

Who Killed Cock Robin.

"The British cruisers, on the coast of Africa, it is now said, have well nigh extinguished the slave trade there."

We have heard heretofore that the Colonization Society had applied the extinguisher. We have serious doubts whether it does not yet exist, even after both these parties have abolished it. And we shall want strong evidence to induce us to doubt its extinction, while slavery continues the market.

The eleven Southern Whigs who run away from the Whig caucus at Washington the other day, are out in a long address to the people of the United States. They threaten that if the Northern Whigs don't do better, they will dissolve the Union, but the Whig party. They will probably return to the service and labor they owe, without the aid of the Fugitive law.

An Apology.—The Phonetic Advocate, in many respects a capital paper and one which likes to put in a word for almost every reform, except Anti-slavery, gives a brief and very fair account of the Cincinnati Convention. It endorses the account by saying:

"The readers of the Advocate must make their own reflections in regard to this demonstration. We have recorded the facts as a part of the news of the day."

Don't be afraid brethren.—The people will learn phonography just as soon, if you speak for freedom, as though you were dumb.—Editors should make reflections as well as the people.

The Anti-Slavery Resolutions of the Massachusetts Legislature have been rejected by a vote of 178, to 162. They were as follows:

Resolved, That the Act of 1850, known as the Fugitive Slave Law, is opposed alike to the doctrine of Christianity and to the fundamental maxims of free government, that it is unconstitutional, unjust and oppressive; and that it ought to be speedily and forever repealed.

Resolved, That Massachusetts protests against the delivering into slavery of men found upon her soil and under the jurisdiction of her laws, in the actual enjoyment of freedom; especially without due process of law, and without a trial by jury before a legally constituted judicial tribunal.

Resolved, That Massachusetts expects of her Senators and Representatives in Congress, that they will, in all respects, conform to the principles in these resolutions expressed.

BREVITIES.

The Senate of Pennsylvania has voted an appropriation of \$2,000 to the Pa. Colonization Society.

Henry Clay was expected to live but a few hours on the 3rd inst.

It is thought that a contract has been made for the introduction of 8,000 Chinese laborers into Cuba, at a charge of \$123 per head, with a stipulation that they shall serve eight years at four dollars per month.

Another volcanic eruption has occurred in the Island of Honolulu, Sandwich Island.

Professor Kinkle writes to a friend in Cincinnati that all Europe will be in a blaze before next fall.

The salary of Louis Napoleon is \$3,330 per day.

M. Cressy has petitioned the Maryland Legislature for an appropriation to defend him in his kidnapping case.

Judge Stone of Utah contradicts the stories of his brother Judges in regard to Governor Young and his administration.

The people of Massachusetts are again to vote on the question of amending their Constitution.

The *Carson League*, a spicy temperance paper in Syracuse, has been enlarged.

The Methodist General Conference commenced its session in Boston on the 11th inst.

General Canby, on leaving Havana, was presented with \$100,000 as a testimonial of respect by the merchants of that city. He declined the acceptance.

The Industrial Congress meets at Washington on the first Wednesday of June.

The House of Representatives of Indiana has voted \$5,000 for the colonization of free negroes of that state. Indiana is ahead in folly and wickedness.

PAUPER OF A CONDEMNED MAN.—A slave, belonging to Mrs. Jordan, was sentenced in N. Orleans, last week, to be hung for the murder of another slave. The Court appraised him at \$300. The execution takes place on the 23d inst.

The wooden bridge across the Potomac, at Washington, one mile in length, was carried away on the 20th inst., and a chain bridge at the Little Falls above Georgetown, was also carried away by the flood.

The African Church in Louisville was rented by auction on Monday, at the enormous rate of \$700 per month. This was owing to the competition of the two parties claiming the church. The cash was paid down in advance.

The United States Arsenal at Memphis, Tennessee, is advertised for sale at public auction.

Prof. St. John has resigned his chair in Hudson College, and will soon become a permanent citizen of Cleveland.

Alice Carey is out with grave charges against her sister authors. Grace Greenwood, Miss Chesbro and Mrs. E. Oaks Smith. She charges them with "diffusing the poison of infidelity," and writing in "a bold, bad style." Grace Greenwood replies, and denies the charge of infidelity and demands specifications.

Sabbat's Western Review.—Is the title of an excellent Bank Note Reporter and Detector published monthly by S. Jones & Co., Pittsburgh. \$1.00 per annum.

Suffrage in Wisconsin.—The Assembly of Wisconsin has decided against granting the right of suffrage to colored men by a vote of 21 to 37.

Law Among the Patriarchs.

A correspondent of the Pennsylvania Freeman, writing from Virginia, gives some curious items in regard to the home legislation of the Patriarchs. He says:

Like many other laws of this land of slavery, a very singular one exists here. If one kills another, and upon trial is sentenced to death, before he can be hung, the State must pay his owner full value, while the owner of the one killed gets nothing. And again, slaves guilty of burglary and house-breaking are sentenced to death, but are seldom or never hung—the Governor commuting the sentence to transportation. The State then pays their master the full value, and they are put in prison until they can be sold to a trader willing to give bonds and security for their transportation out of the United States—the Government losing the difference, as of course under the circumstances, they cannot bring a large price. These are generally taken to Cuba. The clothing of the male prisoners is a curiosity—just one half of the coat and one half of the pantaloons are of a dark, and the other moiety of a light color, rendering an escape a matter of considerable difficulty—but two instances have occurred within eight years.

The Liberty Party have called a nominating convention to meet in Buffalo on the 1st of September.

Mob Law in Virginia.

We some time ago, recorded the lynching by tar and feathers, of a man by the name of Cornutt, in Greyson county, Va. Cornutt was a slaveholder. His offense consisted in declaring his opinion that Mr. Bacon, a Wesleyan Minister, was guilty of a charge alleged against him, of stirring up the slaves to rebellion. Cornutt commenced a prosecution for the assault upon his person. The lynchers threatened the Court, Judge and lawyers. At the time appointed for the trial the rowdies appeared in front, fully armed; marched around the Court House, fired their guns by platoons, and dispersed the Court and the greatest confusion.

The following are the resolutions adopted by the mob. Cornutt, who is himself a slaveholder, and the lawyers who professionally advocated free speech, and its protection by law, are all condemned as Abolitionists. The Northern services who are crouching to the slave power, can here see what is the extent of the demand that is made upon them.

1st. Resolved, That the committee of Vigilance heretofore formed be recognized by the Chairman of this meeting, and their numbers increased to two hundred each, and that the said Committee report to a general meeting to be held at the Court House, on the 4th Monday in June next, the number and names of all Abolitionists yet remaining in the county.

2d. Resolved, That notice be given by said committee to John Cornutt, and all others defiled with Abolitionism; that unless they give positive assurance to live with us as law-abiding citizens of a slave holding community they will be permitted to remain in this county no longer than may be necessary to sell their property, and to close their business.

3d. Resolved, That the Clerks of our county and circuit courts shall not be permitted to have any writ or writs from their respective offices upon any memorandum made or sent by any persons, for the commencement of any suit or suits against citizens of this county for any act done by them, having for its object the expulsion of Abolitionists from the county, or to prevent further dissemination of abolition doctrines among the people of the county, or to prevent further exercise of any such process upon such citizens for the Cause aforesaid.

4th. Resolved, That we will hold the said Clerks and Sheriffs personally responsible for a violation of the preceding resolutions, and for a compliance therewith, we pledge ourselves to stand between them and all danger, whether personal or pecuniary.

5th. Resolved, That we know what we say, and mean to do as we say; and that so far as it may depend upon the action of the people of Greyson county, no Abolitionist shall contaminate our atmosphere with his pestiferous breath, or permitted to pollute the soil of this State with his foot.

6th. Resolved, That the thanks of the people of Greyson county, are especially due and the same are hereby tendered to our brethren of Wythe county, for their kind sympathy, and their resolutions to aid us in resisting any and all attempts to harass our citizens with law suits, for applying the efficient remedy to incorrigible Abolitionists.

7th. Resolved, That while we have no wish to be personal, nor threaten violence to any one, we cannot but regard the act of instituting a suit against our citizens for what they have done as encouragement to few disciples of the infamous Bacon yet remaining amongst us—as fraught with danger to ourselves and our neighbors of the adjoining counties, and as demanding at our hands this public expression of our just indignation and of our fixed purpose to protect ourselves and property—peaceably if we can—forcibly if we must.

On motion of Col. Stephen Hale, the following resolutions were adopted:

8th. Resolved, That if Messrs. Jas. Shiffey, and B. F. Wyser should visit Greyson county for the purpose of instituting or carrying on a suit or suits of John Cornutt, or any other of the like character, we think they should be treated to a coat of Tar and Feathers; and that we will aid in bestowing the same.

9th. Resolved, That neither George W. Reeves, Stephen M. Dickey, Tavern keepers at the Court House, nor any other citizens of the county shall receive as guests into their taverns or houses, James W. Shiffey, Benjamin F. Wyser, or any other person, who shall come for the purpose of propagating Abolition principles, or aiding them in any manner shape or form.

On motion of G. H. Matthews, it was.

10th. Resolved, That all candidates for office in the gift of the people of this county be required to endorse these resolutions, and that they agree in writing to strike from the Polls, votes of all known Abolitionists, and not count them ascertaining the result of the elections.

11th. Resolved, That these proceedings be published in the Wytheville Republican, the Abingdon State, and that the papers throughout the State, be requested to copy.

On motion, this meeting now adjourns.

JAMES DICKY, Chairman.

WILEY D. HALE, Secretary.

The General Assembly of the old School Presbyterian Church, meets in Charleston S. Carolina, on the 20th inst., and the New School Assembly on the same day at Washington D. C. They gone have at their places, and will doubtless find warm friends.

The very presence of slavery, seems to taint the human mind—enlarge it of its finest and noblest impulses. The grand liberating doctrines of Kossuth were felt as a tacit insult in our Southern States.—*Int. Journal.*

Speech of Mr. Brown.

AT THE ANTI-SLAVERY DEMONSTRATION IN TORONTO.

From the Toronto Globe.

When Simms was arrested, Boston was roused to excitement—the Court-house was surrounded with thronging thousands, and to preserve the sanctity of the law, an iron chain had to be carried round the Court-house, and a large Police ranged within it to keep off the mob. When the judges entered their Court, they had to crouch under the iron chain? Of old the conquered had to pass under the yoke as an admittal of their conquest—and was it not a fitting emblem of Northern servitude to their Southern masters, the Judges of New England had to pass under an iron chain, ere they could ascend the bench. Simms was convicted of being a chaffer—and was ordered to be sent back to Georgia. Boston men did the deed. A Boston marshal caught the victim, a Boston judge condemned him, Boston men were his jailers and carried him into slavery. What a picture of degradation! [Mr. Brown detailed other cases which arose under the operations of the Fugitive Law, and proceeded.] Had these occurred in Algeria, or among the Savage tribes of Africa, the whole world would have been roused to indignation—but as they are daily occurrences in Christian America—in the Free Northern States of America—in the land of Substantia and Churches and Schools, and Missionary Societies, no man must open his mouth to its iniquity! Where in the wide world could such transactions as these be openly practiced, but in this boasted land of liberty?

A Voice.—In Hungary.

In Hungary, does the gentleman say? I thank him for the allusion. To their eternal disgrace the Austrians flogged women in Hungary, but they brought down on their heads the denunciations of the civilized world. And what comparison is there between the cases? Despicacious Austria flogs a woman, but free America sends her into life bondage under all the penalties to which woman can be subjected (cheers). Many a noble woman would submit to be flogged as a punishment to the cause of liberty, but what true woman would dare to live under all the unpalatable atrocities of American Slavery (loud cheers)? Sir, I have said that there are true men, noble spirits in the Northern States who did not witness these things unmoved; but that the full guilt of the iniquity rests on the North, no man can doubt. When a feeling of resistance to the Fugitive Bill began to show itself, who were the men most forward to crush it? Northern Merchants, Northern Editors, Northern Politicians—aye, northern Ministers of Christ.—The cry of the "Union in danger" was given—the American constitution was openly declared to have higher claims to obedience than God's moral law, and popular meetings were held throughout the Union to pronounce in favor of the Fugitive atrocity. A mass meeting was held in the city of New York, and the great Daniel Webster the "Godlike Daniel" as he was once styled—was brought there for the occasion. In his speech to the New Yorkers, Mr. Webster, while considering the cry for the repeal of the Fugitive Bill, told them the President "considered the settlement as final," and he would "carry it into full effect." Mr. Webster continued thus: "This is a subject, gentlemen on which the moral sense of the community ought to receive tone and tension. There ought to be a stern rebuke by public opinion, of all who would re-open this agitating question—who would break the truce as they call it—who would bring again and 'renew the war.'" The New York papers tell us this was received by the audience with "applause and cheers." Think of northern men applauding when told that this is a "final settlement," which makes them the slavecatchers of the "Southern chivalry." It is often said that Slavery cannot be so bad a thing, for that slaves who had escaped are glad to get back to bondage; if such cases do ever occur, it presents one of the most startling features of the vile system, that it actually degrades men so low, that they know not the difference between Slavery and freedom (cheers). But these New York people bring us new testimony to the demoralizing influence of slavery; they show that it blunts all the nobler feelings in those who are born and reared in the Free North can rejoice to pass under the yoke of the South, and give "loud cheers" when they are told by the man that subjugated them that their degradation is to be perpetual (cheers). But the great guilt of Slavery lies at the door of the American churches. Truly did Albert Barnes say "there is no power out of the church that could sustain Slavery one hour, if it were not sustained in it" (hear). But nearly all the churches of the Union are steeped in its iniquities—ministers, office-bearers and people are alike its upholders. In every shape you can find it, from the smooth-tongued person who preaches that Slavery is "not a sin *per se*" down to the bold denouncer of the "fanatic Abolitionist," with stipeid paid him from the toll of the poor slave. How can the state of the American church be better described than by the fact that Dr. Spring, an eminent light of the Presbyterian church, and ministers of a large congregation in New York, publicly made this declaration: "If by ONE PRAYER I COULD FREE EVERY SLAVE IN THE WORLD, I COULD NOT OFFER IT" (hear hear). Labored arguments are constantly coming from evangelical Northern pulpits palliating the system—nice criticisms on God's law in regard to it; but for my part I cannot listen to such arguments, I sweep aside all such theological humbug and find a solution of the whole question in the grand Christian rule—"DO UNTO OTHERS AS YOU WOULD BE DONE UNTO" loud cheering.

It is much to be regretted, that Christian men in Great Britain are so slow to comprehend the position of the American church on this question—that with it rests the fate of the

traffic. It is said that Methodist church ministers and members hold 219,583 slaves, Presbyterians 77,000, Baptists, 123,000, Campbellites, 101,000, Episcopalians, 88,000, and other denominations 50,000. Total slaves held by professing Christians 606,583. Let these churches declare Slavery a heinous sin in the sight of God, let them compel the man-stealer to choose between God and mammon—and how long would slavery exist!

The first time I ever entered an American church was in the city of New York—a Presbyterian church. A friend who was with me went into one pew and I entered another. Immediately I noticed several persons staring at him in a particular manner, and at least a gentleman rose, went to one of the office-bearers, whispered and pointed at my friend. The second gentleman left his pew, went to my friend and most politely conducted him to another seat. Both of us attributed the circumstances at first to courtesy, but we soon learned that we had got into the black pew, in which no white man should be degraded to worship his Maker (hear, hear). The thing is too common to be denied—and that at the sacramental table, the black Christian must sit apart from his white brother worms. Sir, I must apologize for detaining the audience so long, but one word more and I have done. The question is often put, What have we in Canada to do with American Slavery? Sir, we have everything to do with it. It is a question of humanity, and no man has a right to refuse his aid, whatever it may be, in ameliorating the woes of his fellow men (cheers). It is a question of Christianity, and no Christian can have a pure existence who hesitates to lift his voice against a system which, under the sanction of a Christian altar, sets at defiance every principle of Christianity (cheers). We have to do with it on the score of self-protection. The reproach of the atrocious system officers all around it, it leaves the thoughts, the feelings, the institutions of the people who touch it. It is a barrier to the spread of Liberal principles. Who can talk gravely of liberty and equality in the States, while Slavery exists? Every intelligent American who professes to be a Christian and upholds Slavery is committed to a glaring infidelity which must lead him continually astray, in trying to square with it in his every day conduct (cheers). We are alongside of this great evil—our people mingle with it—we are affected by it now and every day enhances the evil. In self-protection then we are bound to use every effort for his abolition, that our people may not be contaminated by its withering moral influence (cheers). And, Sir, there is another reason why we have to do with Slavery. We are in the habit of calling the people of the United States, "the Americans"—but we too are Americans—on us as well as on them, lies the duty of preserving the honor of the continent (cheers). On us, as on them, rests the noble trust of shielding Free institutions from the reproach of modern tyrants. Who that looks at Europe, given over to the Despots, and with but one little island yet left to uphold the flag of freedom—can reflect without emotion, that the great Republic of this Continent nurtures a despotism more base than them all. Cheers. How crushing must turn on the friends of liberty: "Behold your free institutions," they must say—"look at the American Republic proclaiming all men to be born free and equal and keeping near four millions of slaves in the most cruel bondage!" The people of Canada are truly free—we have no slaves—all men are alike in the eye of justice. Cheers. Long may it be so, and it is our duty to raise our voice as freemen against a system which brings so foul a blot on the cause of popular liberty. Cheers. Our neighbors are wont to boast that monarchy will be swept from this Continent—let our effort be that Slavery shall be driven from it, that tyranny shall here find not a foothold. Loud cheers. But how shall we proceed, what shall we do? Speak against it—write against it—agitate it. When you get hold of a Yankee, drive it home to him—tell him his country is disgraced—wound his pride—tell him his pure institutions are a grand sham—send him home thoroughly ashamed of the black blot on his country's escutcheon. Cheers and laughter. In steamboat, or railroad, or wherever you are, hunt up a Yankee, and speak to him faithfully—there is no other so sensitive as to what others may think of him. You find strange arguments to meet, but every man of them will "be as much opposed to Slavery in the abstract as you." It's a great evil, they will say—but what's to be done with it? Tell them that Slavery is not an evil but a sin, a branch of every Commandment in the decalogue, and that there is no choice but immediate emancipation. Tell them there was once a Tea-tax attempted to be imposed on them, and there was no word of "what's to be done" then—they flung the tea into Boston harbor, and they must just send Slavery after it. Cheers and laughter. They'll say with the deepest sympathy that "the poor creatures could not take care of themselves," but you can tell them that we have thirty thousand of them all seem to get along, and that the men whom the Colonizationists wish to make Missionaries to the heathen may be safely left to find for themselves food and clothing. They will presently get angry, and assert that but for the violence of the Abolitionists, Slavery would have been done away long ago—but you can tell them that the cry of every Despot since the world began has been—"Oh these pests that turn the world upside down!" and it is wretched argument for a free American. Then they will come down on you with their grand reserve—"don't you Britishers talk of Slavery—you have plenty of slaves in Great Britain and Ireland, a thousand times worse off than the sufferings of our countrymen should be a cause of reproach—but it is the misfortune of Britain far more than her crime. But go to the very den of pauper misery in England—go to the bleakest of Scotland's wild rocks

—go to the most barren wilderness of Ireland—and ask the famished native, if you can find him, to exchange his starving liberty for well-fed Slavery, and observe his answer. He will resent your offer with indignation, and tell you that you may feel him, but so do you your horses, and they are horses still; and that liberty to a Briton, poor and hungry though he be, is liberty still.—Loud and continued cheering, amid which Mr. Brown sat down.

South Carolina.

"Compromise!" "submission!" acquiescence!"—what good do these Northern qualities? Truly answers the Tribune, "no good whatever." They are all in vain. "The internal disease breaks out in some unexpected spot?" and it will be more violent, we add, just as the North "compromises, adjusts and acquiesces."

A new instance! That act of South Carolina which Mr. Hoar was sent from Massachusetts to test in the courts, and for which he was kicked out of the city of Charleston, reads as follows:

"AN ACT for the better regulation and government of free negroes and persons of color, and for other purposes."

Sec. 3. And be it enacted, That if any vessel shall come into any port or harbor of this State (South Carolina) from any other State or foreign port, having on board any free negroes or persons of color, as cooks, stewards, mariners, or in any other employment on board said vessel, such free negroes or persons of color, shall be liable to be seized and confined in jail until said vessel shall clear out and depart from this State; and that, when said vessel is ready to sail, the Captain of said vessel shall be bound to carry away the said free negro person of color, and pay the expenses of his detention; and in case of his neglect or refusal to do so, he shall be liable to be indicted, and in conviction thereof, shall be fined in a sum not less than one thousand dollars, and imprisoned not less than two months; and such free negroes or persons of color shall be deemed and taken as slaves, and sold in conformity to the provisions of the act passed on the twentieth day of December, one thousand eight hundred and twenty, aforesaid.

Well, British vessels came into the port of Charleston with colored seamen, and until lately, the authorities have arranged with them. But stress of weather forced an English brig there, lately, and on board was one named Perrier, under British protection. He was taken to jail. The British consul, through James L. Pettigrew, applied for a writ of *habeas corpus*, &c., but Judge Withers refused it. An appeal was taken, and the case must now come before the higher tribunals.

Was "resistance" offered to the British consul? Will it be? Samuel Hoar and Massachusetts were "mobbed;" they could be insulted. But John Bull is another sort of person! Besides, there is virtue in tenacity, the faith of nations, hospitality, and South Carolina will be made, in this case, to understand it. What! seize a man driven by storm into your harbor, in distress, a citizen of another nation, and imprison him as if he were a felon! No nation can practice such barbarity; no State do it and escape!

Yet this is done by a Slave State, and still men cry out, "adjust, compromise, acquiesce." Fortunately, Great Britain is concerned in this special case and will not be put off thus. So this barbarity must be brought at last to a test through foreign aid! Oh! what pluck the North possesses!—True Dem.

From the Pittsburgh Gazette.

WASHINGTON, May 2, 1852.

Remarkable Advertisement.—Had chance for Old Fogy's—Gen. Houston.

The following advertisement appears conspicuously in the columns of the National Intelligencer.

FOR SALE.—An accomplished and handsome lady's maid. She is just sixteen years of age, was raised in a genteel family in Maryland, and is now proposed to be sold, not for any fault, but simply because the owner has no further use for her. A note directed to C. D. Galsbury's Hotel, will receive prompt attention.

The National Intelligencer is an official journal, and one of the most respectable newspapers of any class in the country.—As an organ, in some sense, of the government, it is taken by all representatives of foreign nations here, and no doubt has a place on the files of their governments at home. It is a sheet which, therefore, more than any other, is taken among intelligent people abroad, as a fair reflex of the national principle, sentiments, and manners.—How must the announcement of an accomplished and handsome maid "FOR SALE" impress the minds of these foreign readers of the Intelligencer? How will it effect the opinion of moral and religious people abroad, in respect to the United States, to learn that at the very gateway of the American Capital "maids" are exposed for sale with glowing eulogiums upon their youth, beauty, and accomplishments. Let it be remembered that the persons who either not know or will not care that this young and beautiful maid, thus brought upon the market, has a different colored skin from their own. They will not look at the fact that among our institutions are shambles for virginity, where, modesty, virtue, youth and beauty are put up at public auction. While such things are taking place day after day under our very eyes, what folly and what falsehood is it to assert that the free States have nothing to do with Slavery, that it is an institution which concerns the South alone, and for which the nation is in nowise responsible! This is national territory, and should be free territory. Just so long as the institution is allowed a foothold here, it is a foul blot upon the national escutcheon and disgraces us in the eyes of the world. It becomes truly a local institution only when it is in reality confined within the States which cherish it.